

**Acts 20****Lesson 19****In Macedonia and Greece,  
Worship at Troas, Visit with the Ephesian Elders****Outline****I. Paul's Second Visit to Macedonia and Greece (vv. 1-6)**

- A. *Encouraged the brethren in Macedonia (vv. 1-2a)*
- B. *Spent three months in Greece (vv. 2a-3a)*
- C. *Traveled back through Macedonia and sailed to Troas (vv. 3b-6)*

**II. Lord's Day Meeting at Troas (vv. 7-12)**

- A. *Observed the Lord's Supper (v. 7a)*
- B. *Paul preached (v. 7b)*
- C. *Eutychus fell out of the window (vv. 8-12)*

**III. From Troas to Miletus (vv. 13-16)****IV. Paul Talked with the Ephesian Elders at Miletus (vv. 17-38)**

- A. *Reviewed his past work (vv. 17-21, 26-27, 33-35)*
  - 1. *Served the Lord with humility, tears and trials (vv. 17-19)*
  - 2. *Kept nothing back, but taught you the whole counsel of God (vv. 20-21; 26-27)*
  - 3. *Provided for myself by working and taught you to support the weak (vv. 33-35)*
- B. *Anticipated the trip to Jerusalem (vv. 22-25)*
  - 1. *Chains and tribulation await me (vv. 22-23)*
  - 2. *Yet, I plan to preach the gospel (v. 24)*
  - 3. *You will see me no more (v. 25)*
- C. *A Charge and warning to the elders (vv. 28-32)*
  - 1. *Take heed to and shepherd the flock (v. 28)*
  - 2. *Apostasy will come from among you (vv. 29-31)*
  - 3. *Commend you to the word of God's grace (v. 32)*
- D. *Paul departed (vv. 36-38)*

## Key Verses that Summarizes the Chapter

### Acts 20:7, 17

*7 Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight.*

*17 From Miletus he sent to Ephesus and called for the elders of the church.*

The third missionary journey continues (18-21), with the previous chapter being devoted to the work being done in Ephesus. In this chapter Paul leaves Ephesus then goes into Macedonia and Greece. He begins his return trip back through Macedonia and comes to Troas where he worships with disciples. He travels to Miletus to meet with the elders of the church at Ephesus

### Paul's Second Visit to Macedonia and Greece (vv. 1-6)

*Encouraged the brethren in Macedonia* (vv. 1-2a). Paul left Ephesus and headed toward Macedonia. There is more information about this part of his trip in 2 Corinthians. Paul went to Troas and waited on Titus to hear a report of how the 1 Corinthian letter was received (2 Cor. 1:8; 2:12-13). Titus was delayed, so Paul went to Macedonia – most likely Philippi (2 Cor. 2:13). Titus met Paul there and gave a report of the reaction to the first letter to the Corinthians (2 Cor. 7:5-7). Paul sent the second letter to Corinth by Titus (2 Cor. 8:16-24).

The work done in Ephesus was summarized in the phrase “encouraged them with many words” (v. 2).

*Spent three months in Greece* (vv. 2b-3a). From Macedonia Paul went to Greece (Achaia). This would include Athens and Corinth. Paul spent three months in the region. It was during this time that Paul wrote the book of Romans (cf. Rom. 15:25-27).

*Traveled back through Macedonia and sailed to Troas* (vv. 3b-6). Paul's plan was to sail to Syria but when he learned of a plot against him, he decided to go through Macedonia (v. 3b). Those traveling with Paul were “Sopater of Berea<sup>1</sup>...Aristarchus<sup>2</sup> and Secundus of the Thessalonians, and Gaius<sup>3</sup> of Derbe, and Timothy, and Tychicus<sup>4</sup> and Trophimus<sup>5</sup> of Asia” (v. 4). These were messengers chosen by the churches sending money to Jerusalem (1 Cor. 16:3-4). These men went ahead of Paul to Troas.

1 Some think he is the same as Sosipater (Rom. 16:32).

2 He was one of two taken into the Theater at Ephesus (Acts 19:29). He later goes to Rome with Paul (Acts 27:2). See also Col. 4:10; Philemon 23.

3 This is not the same as Gaius in Acts 19:29 for he was of Macedonia.

4 He was sent with the letter to the Ephesians (Eph. 6:21). He carried the letter to the Colossians along with Onesimus (Col. 4:7-9). See also 2 Tim. 4:12; Titus 3:12.

5 Acts 21:26; 2 Tim. 4:20.

Luke joined Paul again for he used the term “we” in telling of Paul’s travels (v. 6).<sup>6</sup> They sailed from Philippi and in five days joined the others in Troas. They stayed seven days waiting on the Lord’s Day (vv. 6-7).<sup>7</sup>

### **Lord’s Day Meeting at Troas (vv. 7-12)**

*Observed the Lord’s Supper* (v. 7a). The disciples came together on the first day of the week to observe the Lord’s Supper.

- 1. The significance of the first day of the week.** Jesus was raised from the dead on the first day of week (Matt. 28:1; Mark 16:9). Jesus appeared to his disciples on that same day (John 20:29, 26). The first gospel sermon was preached on the first day of the week (Acts 2)<sup>8</sup>. The church was established on the first day of the week (Acts 2:47). The first day of the week is called the “Lord’s day” (Rev. 1:10).
- 2. “Break bread” refers to the Lord’s Supper.** Breaking bread can refer to a common meal (Acts 2:46; 20:11). It is also used in reference to the Lord’s Supper (Matt. 26:26; Mark 14:22; Luke 22:19; Acts 2:42; 1 Cor. 10:16; 11:23-24). Since this text is in a worship assembly, it refers to the Lord’s Supper. Christians are to come together for the purpose of eating the Lord’s Supper (1 Cor. 11:20). There isn’t to be a common meal in the assembly (1 Cor. 11:22, 34).
- 3. This is the only passage that tells us the day of observance of the Lord’s Supper.** Other passages give the command to observe it, but when that is to be done is only given here. Interesting is the fact that this is not a command, but an approved example.<sup>9</sup> No other day is authorized.
- 4. This passage infers that the Lord’s Supper is to be observed every first day of the week.** We know that Christians regularly met on the first day of the week (1 Cor. 16:1-2). Just as the command to remember the Sabbath (Exo. 20:8) meant every time the Sabbath occurs, likewise, this example tells us that we are to observe the Lord’s Supper every time the first day occurs.
- 5. Was Jewish time or Roman time being used by Luke?** A question frequently raised about this passage is whether Luke is using Jewish time (sunset to sunset) or Roman time (midnight to midnight). The argument some make is that if Jewish time was used, the observance would have been on Saturday night. Roman time is being used by Luke because Troas was in a Gentile region under Roman influence. Furthermore, Paul departed at daybreak (v.11) which was the next day (v. 7). If Jewish time was being used, he would be departing the same day!

---

6 He last included himself in the travels to Philippi (Acts 16:10, 40) on the second journey. Thus, he must have remained there until Paul passes through there on this journey.

7 The fact that they stayed so long (waiting to assemble with the saints on the Lord’s Day) says something about the importance of worship. Contrast that to today when Christians don’t plan on where to be on the Lord’s Day when traveling, or, they don’t have time to stop on the road for worship.

8 The day of Pentecost fell on the first day of the week (see lesson 2).

9 God’s approval is seen in the miracle of raising Eutychus from the dead.

*Paul preached* (v. 7b). Paul preached to these disciples to strengthen and edify them (cf. Rom. 10:17; Acts 20:32). His sermon lasted a while. This was not a short pep talk, but rather ample instruction and admonition for two reasons. First, he intended to leave the next day (v. 7). Second, he did not expect to see these disciples again (cf. v. 38). “Church meetings were not regulated by the clock in those days, and the opportunity of listening to Paul was not one to be cut short; what did it matter if he went on conversing with them until midnight?”<sup>10</sup>

*Eutychus fell out of the window* (vv. 8-12). The meeting took place in an upper room (3<sup>rd</sup> story) at evening (vv. 7-9). A young man, named Eutychus, was sitting in a window and fell into a deep sleep and fell to the ground. It killed him for he was taken up “dead” (v.9). Paul raised him from the dead (vv. 10, 12). This showed God’s approval of the meeting and Paul’s preaching. After that, Paul ate and visited with the brethren till daylight and then departed.

### **From Troas to Miletus (vv. 13-16)**

These four verses describe Paul’s journey from Troas to Miletus. Luke and others boarded a ship and sailed to Assos. Paul walked to Assos, boarded the ship there and sailed to Mitylene. They sailed from there to the coast opposite of Chios. Then they sailed to Samos, stayed at Trogyllium and finally arrived at Miletus. He decided not to sail to Ephesus lest he spend too much time there and not make it to Jerusalem by Pentecost.

### **Paul Talked with the Ephesian Elders at Miletus (vv. 17-38)**

Paul’s message to the elders<sup>11</sup> of the Ephesian church was one of encouragement and warning. It is the only recorded speech made to Christians.

*Reviewed his past work* (vv. 17-21, 26-27, 33-35). Paul began by reviewing his manner of living while working with the church at Ephesus. He had lead a consistent life. He served the Lord with humility, tears and trials at the hand of the Jews (vv. 17-19).

He kept nothing back, but taught the whole counsel of God, both publicly and privately (vv. 20-21, 26-27). He boldly taught repentance toward God and faith in Christ (v. 21).<sup>12</sup> He could say that he was innocent of the blood of all men because he declared the whole counsel of God (v. 26-27).

He reminded the elders that he provided for himself by working with his hands and taught them to support the weak (vv. 33-35).<sup>13</sup>

---

10 F. F. Bruce, *Acts*, 408.

11 There are three terms in the Greek that refer to elders (each translated with two different words – making six in English). All three are used in this chapter. They are called elders (v. 17, same word for presbyter), overseers (v. 28, same word for Bishop), and shepherds (v. 28, same word for pastors).

12 Repentance here precedes faith. Those under the influence of Jewish thinking who believed in God, but rejected Christ, were to repent toward God for not accepting the Christ and turn and believe in Christ.

13 The quote from the Lord, “it is more blessed to give than to receive” is only recorded here. It is not found in the gospels.

*Anticipation of trip to Jerusalem* (vv. 22-25). Turning from the past, he focused on the present and the future. Concerning himself, Paul had plans to go to Jerusalem. There was some uncertainty about going to Jerusalem (v. 22) since he did not know what would happen to him there. He knew that he would face chains and tribulation yet Paul was determined to go anyway (v. 24). Concerning the Ephesians, Paul said they would see his face no more (v. 25).

*A charge and warning to the elders* (vv. 28-32). He urged the elders to take heed to themselves and to the flock and feed them what they need (v. 28). "Vigilance is necessary to guard their own faith from temptations and trials of the devil. Having established their own faith, they must watch as guardians of the flock."<sup>14</sup> The sober responsibility that elders have is seen in two reminders that Paul gave them: (1) The Holy Spirit had made them overseers (v. 28).<sup>15</sup> (2) They were overseeing the church belonging to God (being purchased by the blood of Christ, v. 28).

One reason they needed to take careful heed to the flock was that apostasy would come (vv. 29-30). Soon, from among them erroneous ideas would be taught and disciples would be drawn away (v. 30). The elders were told the watch in view of the warning (v. 31). They were urged to remember multiple warnings he had given them in the three years he was there. Paul commended them to the word of God's grace (the gospel) because he was able to build them up and insulate them against apostasy (v. 32).

*Paul departs* (vv. 36-38). Paul was hurrying to get to Jerusalem (v. 16). When he was through talking with the elders, he knelt down and prayed with them (v. 36). They all wept and embraced Paul (v. 37). They were upset most by the fact that Paul said they would see him no more (v. 35, 38). Then, they accompanied him to his ship (v. 38).

## Questions

1. What books of the Bible were written during this section of the third journey? \_\_\_\_\_

---



---

2. What role did Paul's travel companions play in his travels? \_\_\_\_\_

---



---

3. What is the significance of the first day of the week? \_\_\_\_\_

---



---

<sup>14</sup> Robert Harkrider, *Acts*, 89.

<sup>15</sup> The Holy Spirit made them overseers by revealing the qualifications for elders (cf. 1 Tim. 3:1-7; Tit. 1:5-9).

4. How do we know that "break bread" refers to the Lord's Supper? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
5. How do we know that this passage infers that the Lord's Supper is to be observed every first day of the week? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
6. Was Luke using Roman time or Jewish time? What difference would it make? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
7. Why did Paul preach so long? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
8. What did Paul know about his trip to Jerusalem? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
9. What did Paul not know about his trip to Jerusalem? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
10. What warning did Paul give the Ephesian elders? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_